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[NO. XII.]

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ADDRESS OF PROF. PHELPS.

Before the Literary Societies of the State Normal School, Jan. 31, 1852.

Correspondence.

ALBANY, Feb. 4, 1852.

Prof. W. F. PHELPS:

SIR—The undersigned, in behalf of the Literary Associations, of the State Normal School, respectfully request a copy of the Address delivered before them on the 31st of Jan. last, for publication.

Respectfully yours,

PHILANDER REED, }
JOHN M. HOPPER, } Com.
HENRY T. BROOKS, }

STATE NORMAL SCHOOL, }
ALBANY, Feb. 5th, 1852. }

GENTLEMEN:

Your kind note of yesterday, requesting a copy of the Address, delivered before the Societies you represent, on the 31st ultimo, is received. I could but regret the want of time which prevented me from writing out the sentiments so feebly expressed, on the occasion referred to. But, gentlemen, you who know so well the pressing demands made upon my time and strength, can readily excuse the many imperfections manifest from this cause, and I therefore, the more cheerfully accede to your kind request, and will place a copy at your disposal, as soon as my limited leisure will permit me to do so.

Have the kindness, gentlemen, to present to each and every member of your respective societies, my kindly wishes for his welfare and usefulness in all life's relations, while I subscribe myself,

Very truly, your friend and serv't.,

WM. F. PHELPS.

Messrs. HOPPER, REED & BROOKS, Com., &c.

Mr. President, and Gentlemen of the Literary Societies:

The Life of humanity, like the revolving years, has its spring-time and its summer-time—its autumn and its winter-time.

In the vernal period of these yearly cycles, the toiling, yet hopeful husbandman goes forth to sow his seed.

This seed, under the genial warmth, the enlivening ray, and the refreshing shower of summer, shall spring up, bud, blossom, and bring forth fruit, which the glorious golden sun of autumn shall mature and ripen for the gleaming sickle and groaning granary of the master of the harvest.

Thus are sown, germinated, perfected, gathered, and stored, those kindly fruits which are "pleasant to the sight and good for food," which must nourish and invigorate the life of nations, while the unproducing earth is mantled in the snowy shroud of winter-time.

But it is not in the bright spring-time alone, that he scatters abroad the fructifying seed. Beneath the burning beams of summer he still toils on, and when, at last, the "sere and yellow leaf" of autumn falls, he buries beneath the soil those grains which take deeper root,—which may endure the rough blasts and the bleak storms of winter; and come forth in all the freshness and beauty of another spring-time.—

Thus:

"To holy earth's dark silent bosom

We our handiwork resign;

The husbandmen the seed consign,

And hope that it will swell and blossom,

To bless the sower by laws divine."

In childhood, or life's spring time, are instilled into the human soul, or life's soil, those principles, or life's seed, which require for their development, nourishment, growth, perfection, the susceptible and generous period of youth, or life's summer-time, while there is yet shed down upon it the warmth and light of a mother's love—life's brightest, most benignant, most glorious sun. But the sentiment that death's harvest is ever progressing, that the Fell Destroyer "hath all seasons for his own," is not more true than the other sentiment, *that life is one continued seed time*. Man is ever sowing,—in spring-time, in summer-time, in autumn, in winter-time;—in childhood, in youth, in manhood, in old age,—

"E'en to the verge of the church yard mould,"

he sows and he reaps,—he receives and he gives,—he learns and he practices,—he gathers together, and he scatters abroad.

As in summer, the husbandman scatters the germinating principle of that which, although not *essential* to existence, yet contributes to his enjoyment, so in youth are many of those sentiments imbibed, the practice and application of which, constitute the sum and substance of that course of usefulness which it is left for man to choose or to reject. And, as in autumn is sown that which constitutes the great staple of man's physical existence, so in manhood, what were once *sentiments* merely, become deep-rooted *principles*, the guides of his weary pilgrimage, and at the same time, the nourishment—the support—the staff of his spiritual existence, as age, or life's winter, creeps on apace, and he approaches that great change which is to translate him to a higher sphere, where, in renewed youth and vigor, he may enjoy the full fruition of a perennial spring-time. Hence, says the poet:

"Still costlier seed in sorrow bringing,
We hide within the lap of earth,
And hope that from the coffin springing,
'Twill bloom in brighter beauty forth."

From the tower,
Heavy, slow,
Tolls the fun'ral
Note of woe.

Sad and solemn, with its knell attending,
Some new wand'rer on the last way wending."

Gentlemen, the spring-time of your lives—childhood,—bright and innocent, and beautiful—has forever passed away. Its seeds have all been sown—whether wisely or unwisely—whether for good or for evil—whether in a productive soil or on stony ground—whether they have received the generous nourishment which youth can give—whether they have grown up under the light and warmth of matured affection—watered by its tears—futuraity must inevitably determine; and we leave these developments to its inscrutable revealings.

But youth, gentlemen,—summer-time—with its generous impulses, its high hopes, its sanguine expectations,—has not yet entirely glided away from you; and ere its golden opportunity shall have passed, allow me, as one of this band of husbandmen now before you, to sow yet a few more seeds, which we would hope may spring up, and in after years bring forth fruit to nourish and bless humanity. You have spent many of the rapidly speeding hours of youth within these halls, which many of you are no longer to tread together as seekers after that truth which is the legitimate aliment of the human soul. Your object in coming up hither has been, or at least, *ought* to have been two-fold. First, to *improve your knowledge of truth, as revealed in the various departments of literature and science,—composing the course of study provided by this institution*; and secondly, to *determine the best possible methods of using*

this truth as a means of developing the mental and moral powers of the young. In the fulfillment of the first object, you would become good *scholars*, and in the accomplishment of the second, good *teachers*; the first of these acquirements is simple, demanding only diligence and attention to study. But the second includes the first, and vastly more. All really good *teachers* must be good *scholars*, as far, at least, as they called upon to impart instruction; but the converse of this proposition, unfortunately, is not always true; namely, that all good scholars are capable instructors; the former are apt at *receiving*, the latter at *giving*.

If you have fulfilled the second and highest object of your mission here, you have mastered the great principles of instruction, and are familiar with the details of that complicated machinery, by which they are to be applied to the education of individuals associated together in schools,—the principles of government, and their application in the formation of character; you know something of the thousand difficulties, perplexities and trials, which beset the faithful teacher on every side, and with some of the means and methods by which these manifold evils are to be met and overcome. If you *have* accomplished all this, and if you have subdued your own spirit; if you have an unwavering trust in the Great Father and Educator of All, then may you go hence to the battle of life—to the peculiar trials of your profession,—strong in the faith that you will fight a good fight, win the field, and wear the crown at last.

Gentlemen, I have said that youth was yet yours. Yes, this is so, but it verges fast upon manhood; you stand, even now, upon its threshold; and, methinks, even now, I behold you abroad upon the field contending for the mastery in the stern conflicts which every where beset you. I can see you in the lonely hovel by the way-side; the moss of years has gathered upon its roof-boards and its side-boards; the fierce blasts of winter howl through the many ventilators which time, the elements, and youthful mischief, have made. You are seated upon a crazy platform—the throne of your brief, and perhaps, too *limited* authority. Your subjects are made up of the various types of humanity—juvenile humanity—from the swarthy African, and forest-loving Indian, to the warm-hearted, yet coarsely-framed and roughly-clad son of Erin, the cold phlegmatic Dutchman, the "vivacious *Francis*," and the whittling, inquisitive and steam-loving Yankee! In short, your school is a kind of "model republic"—a very democratic affair in spite of you—in which the principle of freedom is carried so far that each is employed in doing what best seems to please him! As to discipline, you can have none, for it is impossible. Its physical impediments every where surround you; your subjects freeze on one side, while, with a zeal worthy of a better cause, they attempt to roast on the other. You

undertake to make a *moral* impression, but the *physical* impressions are so multifarious and so vivid, that the effort is wholly useless. You issue your "ukase" with all the dignity of a Czar; it is utterly unheeded; you force it home with a long argument of *beeh*; it is obeyed while the "smart" lasts, and until you feel called upon to interfere with the "domestic concerns" of another group hard by—then rebellion is rife again.

Now, you make an effort to arouse the intellectual faculties of your hopeful charge; an appeal is made to their reason; a recitation is attempted; it is a failure for the obvious reason that there is a great scarcity of those needful helps, usually termed books. A large number of your worthy patrons are conscientiously opposed to providing too many books, for fear you may too severely tax the strength of their beloved offspring! and then others again are unwilling to buy new books so long as there is a remnant of old Dilworth or Daboll, or Murray, left! And, thus you fail here too; your "model republic" is a Babel,—a Bedlam, in spite of your best efforts; your school house is the perfection of inconvenience; the visible, tangible, embodiment of the selfishness, cupidity, indifference and neglect, of a whole community, whose most sacred—most imperative duty, is to provide for the intellectual and moral wants of its suffering, yet innocent and helpless children.

And then, again, gentlemen, you suffer persecution from without. With all these difficulties and encumbrances to stifle your enthusiasm and to cripple your exertions, you are expected to accomplish the great task imposed upon you; you are berated by the ignorant, belittled by the pennywise, scorned by the proud, and, in short, are looked upon as a necessary evil, to be endured because you cannot well be avoided, because your *services* cannot well be dispensed with.

Gentlemen, this is not the fading picture of fancy. Imagination cannot exceed, in its wildest flights, the reality presented in the actual life of the "school-master abroad." These difficulties, these trials, these perplexities, these embarrassments, these adverse circumstances, you *must* meet, and *well* will it be if you are *prepared* for them, *better* if you *conquer* them, but *best* if they leave not their contaminating marks upon your characters and lives—if they destroy not the "Normal" purity of your souls. But corroding as are these cares, discouraging as are these difficulties, soul-destroying as are these trials and temptations, "there is balm in Gilead," there are antidotes to the diseases which daily prey upon your vitals, and eat out your heart's cores.

It is unquestionable, gentlemen, that unless guarded against, these adverse circumstances, these degenerating influences must produce their legitimate effects upon your dispositions, your habits, and your lives; they will tend to sour the first, to corrupt the second,

and thus embitter the third, and, as a consequence, greatly to impair your influence and your usefulness. They will tempt you to sloth and neglect; they will relax your energy; they will induce a spirit of peevish fretfulness,—of cold misanthropy; they will close up all the avenues to life's highest, purest enjoyments, and its most rational pleasures; degrade you into a species of ungenerous and unmanly egotism, a capriciousness of temper, a pedantry of opinion and practice, at one disgusting and demoralizing.

These, gentlemen, are some of the evil tendencies of the profession you have chosen; and it will be of incalculable service to you to be informed of them *in advance*, that you may the more sternly steel your hearts against them, as "the easily besetting sins" of the teacher's life.

But, gentlemen, although these are the natural, it is good to know they are not the *necessary* consequences of the evils with which you will have to contend. You may avoid them all; you may rise above them; you may make yourselves superior to them; you may come off *more* than conquerors, even in the unequal warfare you are compelled to wage against ignorance and vice,—against indifference, cupidity and calumny, on every hand. Do you ask me, as an elder brother, to point out the way? I sum up the answer in the single word, *Be True to Yourself*; be true to the noble, generous impulses of your own natures. Break away from the exhausting toils, the perplexing details, the thousand cankering cares that annoy, and wear your lives away, and look forward to the remote results of your well directed labors; reflect upon the influence which those labors must inevitably exert upon the well-being, the progress and the happiness of your species; think boldly, yet humbly, of the great fact, that upon the efforts of the *educator*, more than upon those of any other, the order, the harmony, and stability, of the social fabric depends. Said the celebrated Doctor Bushby, when asked how he contrived to keep all his preferences and the head mastership of Westminster school, through the successive, but turbulent reigns of Charles I, Oliver Cromwell, Charles II, and James, "the fathers govern the nation, the mothers govern the fathers, the boys govern the mothers, and *I govern the boys*." This is perhaps a not exaggerated idea of the influence which the true educator may exert upon the social condition, even, of a monarchial people.

In a most beautiful address, delivered in commemoration of the martyrs of Cosenza, in 1848, to the young men of Italy, Signor Mazzini gives utterance to many most sublime, and impressive truths, the frequent contemplation of which must inevitably tend to elevate our views of life and its true aims, to raise us above the degrading influence of its every-day trials, perplexities and embarrassments. While summing up, as he terms it, the faith of the martyrs to the holy cause of liberty, whose death they had

met to commemorate, he says: "God and the People. God at the summit of the social edifice—the people—the universality of our brethren—at the base. God the Father and Educator,—the people the progressive interpreter of His law. No true society can exist without a common belief and a common aim. Religion declares that belief and that aim. Politics regulate society in the practical realization of that belief, and prepare the means of attaining that aim.

"There is but one sun in Heaven for all the earth. There is but one law for those who people the earth. It is alike the law of the human being and the law of collective humanity. We are placed here below, not for the capricious exercise of our own individual faculties, not merely to work out our own happiness, but to consecrate our existence to the discovery of a portion of the Divine Law, to practice it as far as our individual circumstances allow, and to diffuse the knowledge and the love of it among our brethren.—We are here below to endeavor, fraternally, to build up the unity of the human family, so that the day may come when it may represent a *single sheep-fold with a single shepherd*,—the spirit of God,—the law."

Thus, gentlemen, speaks a patriot to the young men, who, in secret, are gathered around him for counsel and encouragement, in the bitter hour of adversity and trial. To the contemplation—frequent and serious—of these great truths, let me earnestly commend you, as a source of relief, of consolation and of hope: and as a means of preserving you from the corroding influences so peculiar to the profession to which your energies are dedicated.

Again, if you would save yourselves from those sins which so easily beset the teacher, *study the ideal*—the beautiful—both in nature and art: "*Love the ideal*. It is the word of God,—superior to every country—superior to humanity. It is itself the country of the spirit—the city of the soul—in which all are brethren who believe in the inviolability of thought and in the dignity of our immortal natures. From that high sphere spring the *principles* which alone can redeem the people. Arise for them! and not from impatience of suffering or the dread of evil." "*Adore enthusiasm*. Worship the dreams of the virgin soul and the visions of early youth, for they are the perfume of paradise which the soul preserves in issuing from the hands of its Creator. Respect, above all things, the voice of your own consciences; have upon your lips the truth that God has placed in your hearts, and while working together in harmony, in all that tends to the advancement of your race, even with those who differ from you, yet bear erect your banner, and boldly promulgate your own faith."

Study your profession,—inform yourselves upon all things which can have a bearing upon its advancement and elevation. Says that profound astronomer, eminent teacher, and eloquent writer, Professor Nichol,

of the University of Glasgow, "I trust the time is rapidly approaching when we shall recognize that there is a *science* of education, as well as an art, and that there are higher and more difficult enquiries connected with it than can be mastered by the routine of even our best Normal Schools." Yes, gentlemen, this science of education, here referred to, is the science of all other sciences, for it uses them as its handmaids. Physical science discovers and classifies the laws which regulate all material forces; intellectual and moral science those which relate to the action of mind and soul: while educational science lays hold upon these truths, and teaches us how best to apply them in the progressive development of human faculties. Hence, this matter of education becomes a subject which requires the most profound research. Its great truths, so far as known, should be familiar to you all as household words; and furthermore, you should apply yourselves to the discovery of those which are *unknown*, that thus your profession may be improved and elevated, that the sum of human happiness may be increased, and its blessings more extended.

But, above all things, gentlemen, be honest, frank, sincere, generous, unselfish, industrious, hopeful, faithful. Let your lives be open books, to be known and read of all men in whatever it concerns them to know. Avoid hypocrisy; spurn from you every deceptive impulse. If you can maintain a position in your profession only by low intrigue, by misrepresentation, and falsehood, better, a thousand fold, to die to it; even to become "hewers of wood and drawers of water;" better "that a mill-stone were hanged about your necks, and that you were cast into the depths of the sea," than that you, who are set up as guides, as teachers, as examplers to the young, should thus lead their confiding souls astray, that you should cause them to "wander upon the dark mountains," where they shall stumble and fall forevermore. No *true* teacher can be moulded after the pattern of a political trickster, a scheming, selfish, wily deceiver and demagogue. Beware then, of him who, in the guise of a lamb, with the cunning of a fox, goes forth to devour as a beast of prey. Respect the opinions, and above all, the feelings and the *rights* of your brethren, in whatever station, creed, or condition of life, you may find them.

Remember too, remember, that you are to be the ministers of the great cause in which your lives and your sacred honors are embarked; that you are to promulgate its true idea, and to proclaim its truths.

The greatest obstacles with which the cause of education has to contend, are those which result from too superficial, too contracted views of its true nature, objects and aims. Let it be your honest, earnest endeavor then, to diffuse among the people a knowledge of its most comprehensive definition. Man's efforts to attain a given object, are generally commensurate

with his idea of its value. If, therefore, the common schools of this State are miserably encouraged, provided for, and supported; if their edifices are dilapidated and decaying; if they are poorly, untastefully constructed, and badly furnished: if teachers are poorly paid, and still more poorly appreciated, it is because education itself is too lightly regarded,—because its true signification is too superficially understood, and its noble objects too vastly underrated. See to it then, gentlemen, that you labor to elevate the views of the people, respecting this momentous subject. Teach them that the intellectual and moral well-being of their children, is not to be weighed in the balance against a few paltry dollars, but that intelligence, virtue, and a pure religious faith, are, of themselves, “those durable riches which neither moth nor rust can corrupt, and which thieves cannot break through and steal;” that, as such, they constitute the most precious legacy that can be “bequeathed from sire to son”—the most invaluable boon of a patriot to his country.

Finally, young men, allow me to sum up in brief, as comprehending all the best counsel that even the most eloquent tongue could give you, a life programme, by whose unerring indications your thoughts and your actions should ever be guided. This “programme” is contained in those beautiful words of the poet,—familiar to all—words which, if he had spoken no other, would have sufficed to stamp him with immortality, because they *guide* to immortality—that glorious state toward which the highest aspirations and hopes of humanity should ever and truly be tending.

“So live, that when *thy* summons comes
To join the innumerable caravan, that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death.
Thou go not like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.”

RULES FOR THE JOURNEY OF LIFE.

The following rules, from the papers of Dr. West, were, according to his memorandum, thrown together as general way-marks in the journey of life:

Never to ridicule sacred things, or what others esteem such, however absurd it may appear to be.

Never to show levity when the people are professedly engaged in worship.

Never to resent a supposed injury till I know the views and motives of the author of it. Nor on any occasion to retaliate.

Never to judge a person's character by external appearance.

Always to take the part of an absent person who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing with me in political or religious opinions.

Not to dispute with a man more than 70 years of age, nor with a woman, nor an enthusiast.

Not to affect to be witty, or to jest, so as to wound the feelings of another.

To say as little as possible of myself, and those who are near to me.

To aim at cheerfulness without levity.

Not to obtrude my advice unasked.

Never to court the favor of the rich by flattering either their vanity or their vices.

To speak with calmness and deliberation, on all occasions, especially in circumstances which tend to irritate.

Frequently to review my conduct and note my feelings.

On all occasions to have in prospect the end of life and a future state.

A TIMELY HINT—WHICH DISCONCERTED A GREAT ORATOR.—Many anecdotes have been told bearing pretty hard upon the late John Randolph, some wholly fictitious, others not. Among them is the following:

“On one occasion, when the subject of making appropriations for the public buildings, was under consideration in Congress, Mr. Randolph rose, and as usual, spoke in opposition to it—appropriations had been frequently asked and granted—and still the buildings went up with a stealthy pace; he wanted to see the end of it, and for this purpose he moved to refer the subject to the committee on unfinished business. A workman in the gallery close by, irritated at the opposition Mr. R. had shown to what was to constitute his support, and unable to bear this taunt, cried out, in a voice something like Randolph's, “And I move, Mr. Speaker, that the gentleman be referred to the same committee.” This severe retort upon the ill-formed and badly-made orator from Virginia set the whole House in a roar, and the Sergeant-at-arms was immediately dispatched to arrest the offender, but he had disappeared and could not be found.”

PRINTER'S INK.—Printer's Ink! Wonderful compound. Now a balsam, and now a poison; now conveying a sustaining comfort, sweet health and sympathetic love to outraged man—and now devouring with the hunger of flame, the heart of tyrannous wrong. The slave of suffering and the bane of crime. Beautiful is the review, very glorious are thousands of bayonets, the impartial sun kissing the murdering steel! Inspiring the trumpet, heart pulsating to its brassy breath! Terrible the cannon, their silent homicidal mouths gasping stupidly cruel. Nevertheless, all dull and dumb, all dust, when touched by John Guttenburg's ointment,—Printer's Ink. Lay it on well and wisely, and in good time the bayonets shall break like autumn reeds, the trumpet be choked to silence, and the cannon crack and crumble like sun-split clay.—*Punch.*

All men need truth as they need water; if wise men are on the high ground where the springs rise, ordinary man are the lower grounds which their waters nourish.

The greater part of goodness at any time in the world, is the goodness of common character; the chief part of the good work done, must be done by the multitude.

JOURNAL OF EDUCATION.

EDITORS: } S. S. RANDALL, of Albany.
 } JOSEPH McKEEN, of New-York.

ALBANY, ARR L 1, 1852.

To the Readers of the District School Journal of Education:

The subscriber proposes to give a copy of the volume of the Hon. IRA MAYHEW, A. M., late Superintendent of Public Instruction for the State of Michigan, on "POPULAR EDUCATION," to every person who will obtain SIX SUBSCRIBERS for the "Journal of Education" and remit three dollars for a year's subscription. This volume recently published by Harper & Brothers, ought to be in every Teacher's and in every Family Library; and it will be useful to the receivers of such a donation, and gratifying to me, if I have, under this obligation, to give a couple of hundred copies of that excellent work during the coming year.

JOSEPH McKEEN,

Sup't. Common Schools, New-York.

NEW-YORK, Aug't 25. 1851.

To the Readers of the District School Journal of Education:

The present number closes another volume of this Journal, and, as we suppose, its existence also; at least for the present. A request to the present Sup't. Com. Schools, Mr. HENRY S. RANDALL, to state whether, if any appropriation should be made by the Legislature, he would subscribe for it, in behalf of the districts, has not been answered; and we, therefore, construe his silence into a *non-consent*. The Readers of this sheet are, hence, notified that if no numbers are in future received by them, it will be in consequence of its discontinuance. That a properly conducted educational paper in this State, is both desirable and needful, no intelligent man can doubt. Had this Journal been continued, it might, and no doubt would have been greatly improved and popularized, and thus been made to subserve, in a high degree, the best interests of a cause which should be foremost in the heart of every citizen. It is possible it may be continued; but up to the time of going to press no information has reached us on that point, and hence, we give this notice to save our readers enquiry, and ourselves a burdensome correspondence.—Should it still live in other hands, we shall cordially wish it well,—as we now bid our kind and indulgent readers a hearty Farewell.

VALEDICTORY.

With this number, the editorial connection of the undersigned, with the JOURNAL, is finally terminated; and he cannot permit the occasion to pass without a few words of grateful acknowledgment for the generous and liberal support which he has received, from the period of his first connection with its columns, to that of its close; a brief recapitulation of the leading outlines of its course, while under his control, and the expression of his continued interest—an interest which will cease but with life—in the great cause to which his energies and efforts have for the past fifteen years been directed.

The JOURNAL was originally established in 1840, at Geneva, by the late FRANCIS DWIGHT. In 1841 it became the official organ of the School Department, and was transferred to Albany, where it continued to be published, under the charge of Mr. DWIGHT, until the period of his lamented death, in December, 1845 when it passed into the hands of the undersigned, who had from its original establishment, been a constant contributor to its columns. In April 1847, it was transferred to the Rev. WILLIAM H. CAMPBELL, then of this city, who was succeeded by EDWARD COOPER, of Syracuse, who acted as editor until April, 1849, when the undersigned resumed charge of it, on his return from Virginia. In April, 1851, Mr. McKEEN, then editor of the "Teachers' Advocate," of New York, and Professor WM. F. PHELPS, of the State Normal School, became associate editors of the JOURNAL, with the undersigned, and have continued to act in that capacity up to the present time.

It has uniformly been the object of the conductors of the JOURNAL, to advance the interests of Popular Education, to elevate the standard of common school instruction, to diffuse as widely as possible useful knowledge, and to render the communication of that knowledge to the young, as free and unfettered as the air they breathe. In connection with the acquisition of knowledge, and as an indispensable portion of elementary instruction in all our schools and seminaries of learning, the inculcation, by precept and example, of a sound and pure CHRISTIAN MORALITY, based upon the Scriptures of Divine Truth, has been earnestly urged upon parents, teachers and school officers; and while the vital importance of UNIVERSAL EDUCATION in a country, and under institutions such as ours, has been strenuously and uncompromisingly insisted upon, the great principle that knowledge alone, without a corresponding progress in virtue and goodness, and purity of life, and integrity of deportment, is rather a curse than a blessing, has been uniformly recognized and avowed. The EDUCATION which we have devoted our best energies, physical, intellectual and moral, to render free to every child of the Empire State, has been a CHRISTIAN EDUCATION, in the broadest and most comprehensive use of the term; not that *sectarianism* which would

exclude from the pale of salvation or acceptance with the Common Father, all who cannot subscribe to Articles of Faith prescribed by weak and fallible human authority—not that *sectarianism* which would exclude from the public schools all children whose parents are attached to any of the numerous religious denominations with which the community abounds; on the ground that *their* distinctive tenets are not inculcated—not that *sectarianism*, far too rife in our midst, which shuts its eyes to every form or manifestation of Christian Fruth, Faith and Duty, not embraced within the procrustean standard of a particular church—but that broad, beautiful, and comprehensive *CHRISTIANITY* which animates and pervades the New Testament, and demands the consecration of the heart, the intellect and the life, to the love and practice of “whatsoever things are holy, whatsoever things are pure, and whatsoever things are of good report”—which carries forward the innocence and reverential affection of childhood, through all its subsequent advances in the rugged pathway of life, to its close; and during the bright and unclouded morning of its existence, implants those gems of sound principle, unswerving integrity, and pervading kindness and love, which are destined to bloom and flourish in the Courts of Heaven for ever and ever! This and this alone, is the *EDUCATION* which we have earnestly desired, and faithfully labored to render universal throughout our noble commonwealth, and to bring home by legislative beneficence, to the inmates of every dwelling, cottage, and hamlet within its borders, without regard to wealth, circumstances, or condition:

In our advocacy of this great principle, we have encountered a strong opposition, founded as we verily believe, to a very great extent, in an utter misconception of the ultimate object sought to be attained, no less than of the means by which it was designed to be accomplished. But relying upon the purity of our motives, and the power of truth, we have diverged neither to the right hand nor to the left; and the result has amply vindicated our confidence in the sober and candid judgment of the great mass of our fellow-citizens of all sects and parties. Our common school system now rests upon a broad, comprehensive, and we trust, impregnable basis. The blessings of a sound elementary education are assured to every child of the State, without distinction or discrimination; and abundant means and ample facilities have been extended to each and to all, for the attainment of usefulness and honor. It only remains that those to whose immediate charge these great interests are entrusted,—Parents, School Officers of every grade—and above all, *TEACHERS*,—should appreciate the solemn and responsible duties devolved upon them, to render each of our eleven thousand five hundred common schools, the nursery of Knowledge, Virtue, True Greatness, and Beneficent Power. Let none but

qualified teachers, of cultivated intellect, unsullied character, and imbued with the pure spirit of *CHRISTIANITY*, find their way, under any pretence, to any one of these institutions; and who can calculate the immense superiority of a generation thus educated and disciplined, in all the elements which combine to render a great people worthy of the innumerable blessings which have fallen to their lot, and of the lofty destiny which is before them?

To the great body of *TEACHERS* who are now, or may, hereafter be, placed in charge of the common schools of the State, we would affectionately and earnestly appeal, in this, the last communication which we shall probably have an opportunity of addressing to them. Our high appreciation of their character and their profession, has been often and unreservedly expressed. The position they occupy is one of the deepest responsibility, and the opportunities of extended usefulness they possess, are immeasurably superior, in our judgment, to those enjoyed by any other class of our fellow-citizens. As a body their intellectual and moral qualifications are undoubted; and in the ability and tact requisite to the communication of elementary instruction, they will sustain an elevated rank in comparison with the teachers of any portion of the Union. It is, however, in the enlightened, discriminating and systematic communication of *moral and religious instruction*, that they are most in danger of falling short; and that, not because they are not, generally—especially female teachers—fully competent to discharge their duty in this respect, but because the brief time necessarily allotted to the ordinary task of instruction, in schools of from thirty to sixty children, in every shape of advancement, and with every variety of character, seems to preclude the possibility of spending much time in the development and cultivation of the moral nature. But may not, and should not, *intellectual and moral instruction go hand in hand*? And should not every teacher aim constantly and assiduously to impress upon the minds of each one of his or her pupils, that the acquisition of *knowledge* of every kind, is but the *means* to a far nobler and higher *end*—a *life* of usefulness, of integrity, of virtue and beneficence! Early impressions of this nature, made upon the susceptible hearts and minds of childhood, repeated day by day, and enforced by all those arguments, illustrations, and practical lessons, which the school room and the little world in its neighborhood, and the experience and observation of the teacher, may be able to supply,—will be indelible; and aided by the blessing of Heaven, will, in due time, constitute those abiding foundations of *character*, which no after scenes of temptation or inducements to vice, will be able to shake. Coming, as in a great majority of cases they will, in aid of the pure influences of the family circle at home, they will take a fast and firm hold of the affections, and imperceptibly, it may be, but none

the less surely, mould the entire structure of the future being. And what can be a nobler or higher task than this? What more worthy of the consecration of the life and all the energies of existence, than the formation and direction of the *character* of these young immortals! This is the true object of the teachers' mission—an object which should never be lost sight of in the comparatively unimportant details of mere intellectual instruction. Fellow laborers in the great field of education! forget not, we beseech you, in the wearisome and burdensome task in which you are engaged, that all knowledge which does not promote and advance the higher and immortal nature of the little ones confided to your charge, is of no avail; and that in your "Great Task-master's eye" a life of innocence and purity, and integrity and virtue, is of infinitely greater import, both here and hereafter, than all the treasures of intellect, unaccompanied by the ability or the inclination to consecrate them upon the divine altar of goodness and truth!

To those friends of education,—parents, school officers, and others—who have been in the habit of perusing our columns, for the past twelve years, we can only express our regret that amid the constant pressure of official duties, and other engagements, it was impossible for us to render the JOURNAL more worthy of their attention and regard. If, however, by means of its pages, any light has been thrown upon questions of paramount importance, connected with the art and science of education; if an occasional hour has been won from the bustle and turmoil of business, and the every-day cares and vexations of this "working-day world," to the contemplation of the future interests and welfare of the eight hundred thousand children,—gathered within the humble walls of our twelve thousand school houses; if here and there, the "miserable and dilapidated structures" which are still suffered to disgrace the "highways and by-ways" of too many of our school districts, have, in consequence of our earnest and repeated remonstrances, given way to noble and beautiful structures, pleasantly located, and adorned by graceful and blooming shrubbery,—fitting TEMPLES OF KNOWLEDGE and VIRTUE,—if in these delightful nurseries of the rising generation, brute force and vindictive passion, manifesting itself in needless and cruel chastisement for trivial offences, has been succeeded by a more rational, humane and enlightened philosophy of government and discipline; if that "stolid indifference" which, for so long a period, rendered the school room an utter "abstraction" to parents and other residents of the district, has yielded to an earnest interest for the welfare, prosperity, and advancement of the district school,—if these, or any of these much needed reforms, are in any measure, due to our humble suggestions, remonstrances, arguments or appeals,—then have our labors not been wholly in vain; and amply are we repaid for the many hours of assiduous toil and earnest

exertion, during which we have sought to alleviate the burden of the faithful teacher, and smooth the onward path of the young aspirants after knowledge.

Correspondents, Contributors, and Fellow-laborers! words cannot express the obligation we feel towards you, one and all, or our regret in parting with you, on this, the termination of our editorial duties. In looking over the volumes, during which we have so long been the favored recipients of your valuable essays and suggestions, we cannot but be deeply sensible of the effective co operation we have met with, at your hands. Accept the sincere and grateful meed of our best and warmest thanks, and our fervent wishes for your long continued welfare and happiness.

One word in reference to the future, and then we reluctantly take our leave of a post endeared to us by the recollections of the past, and the consciousness of a long series of labors, conscientiously devoted to what we deemed, and still deem, the best and highest interests of our race.

In the discharge of the duty confided to him by the Executive, under the direction of the Legislature, the undersigned has submitted to the consideration of the people and their representatives, such amendments of the existing system of common school education as, upon the most careful and mature consideration, he has deemed requisite and beneficial. His suggestions in this respect, and the grounds upon which they are based, are before the public; and while he sincerely deprecates all hasty legislation, and all unnecessary alteration of the present code, it will afford him the most sincere gratification to obtain the unbiassed verdict of the friends of education throughout the State, on the several propositions contained in the report to which reference has been made. If the views therein set forth, or any of them, are in accordance with the true interests of our common school system, then, and so far as they are in such accordance, sound policy and a true regard for the welfare of the rising generation, demand their speedy adoption. If otherwise, the undersigned, if he knows himself, will be the first to abandon them the moment he becomes convinced of the fact. All he asks—and this he earnestly and respectfully solicits,—is a full and fair discussion of their merits, and a frank and explicit adoption or rejection of the principles submitted by him, by those most competent from their practical experience and intimate knowledge of the existing system, to pronounce upon the question at issue. With unlimited confidence in the competency, honesty and good will, of this tribunal,—that of an enlightened public opinion,—the undersigned commits this, his final appeal, to their judgment, and approbation, in the assured conviction that they will not fail to appreciate his motives, even if they are compelled to dissent from his conclusions.

S. S. RANDALL.

EDUCATION—OUR COMMON SCHOOLS.

MESSRS. EDITORS :

I desire to say something on the subject of education, more especially, as it regards our common schools. I have always regarded free schools as a matter of the highest importance to, and in fact, the *sine qua non* of a free people. I regard the old rate-bill system, aided by the public bounty, as a good *half-way* system of education: the one following it as a much better one, had it not brought feuds into the districts. But, its unequal and oppressive operation gave to it the impress of mortality; it, however, did not die, but was transmigrated into our present system. This system is, decidedly, the best of the three, and probably as good as could be had, if,—yes, if it only went far enough. You know very well what I mean—it is another, but different, *half-way* system; I have some opportunity of judging of its future operation. The schools get but a trifle more public money than formerly, and then are thrown back upon the rate-bill system, so modified in its collection that it will, virtually, in many districts, amount to free schools, or no schools, for about half of the time. Now, when it can be demonstrated, that one-half of the inhabitants of a school district will be willing to put their hands into their pockets, and pay for the schooling of the other half, when they may avoid it by having no school, then I will believe that the schools will be kept a proper length of time. The fact is, if human nature is as it used to be, that the public money will be spun out as long as it can be, in the employment of cheap teachers; and then bats and virmin, for the remainder of the year, will become the possessors of our "*bulwarks of liberty*." I shall be happily disappointed if, in this, I shall prove a false prophet.

We have, in this State, labored under one grand and serious difficulty. I mean the parsimoniousness manifested in hiring teachers to develop the immortal minds of our children. We have not, nor will we ever gather "grapes of thorns, or figs of thistles."—And until provision be made, in some way, that will command competent teachers, proper life, energy and advancement in our schools, will be looked for in vain.

It is true, that there is in many districts, an appreciation of knowledge that will always, and under all circumstances, provide excellent schools; but with very many others the case is far different; if in this respect, things could be reversed, it would be better—for the "healthy need not a physician, but those that are sick." The exact size and shape of the remedy, I could not well give; but I would ask, honestly, our Hon. Members of the Legislature, in whom the remedy lies, and who get for their services \$3,00 per day, whether they would be willing to change position with the common school teacher? Had the \$800,000, that is now raised by tax in the State, been an

addition to what was appropriated by the former law, it would only have sustained a good school for two-thirds of the year. As it is, \$800,000 have been taken from the former appropriation, and \$800,000 added,—thus giving the schools only \$200,000 more in the State than formerly. Certainly, this is an advance towards the proper thing; but it is far from coming up to the proper mark; and it may be properly said, that nothing short of free schools can, or will, satisfy the demands of the intelligent freemen of the State of New York.

There are other evils that effect the present system that should be remedied. One is the need of a proper standard of qualification for teachers, and another the multiplicity of school books on the same subject. The first will be obviated in a great degree, by the legislature's attending to the recommendation of the State Superintendent, concerning the election of assembly district Superintendents of Schools; the second difficulty would be remedied by the establishment, in some way, in the schools, of a uniform system of text-books.

There are to be found in some schools, a half-dozen different books on the same science. Now, every teacher knows, that this is a serious obstacle to any such thing as a classic and systematic organization of his school; and of course, no less so, to the advancement of his pupils. The people are anxiously looking for an amelioration in these matters. If some radical change for the better, is not soon made, I argue for our schools no very enviable position.—Why should the "people's colleges" be suffered to remain in a stationary or back-sliding condition, while almost all other departments of usefulness are pushed forward with electrical speed? Which will benefit a democratic people most, the digging and widening of canals, for the purpose of filling the pocket with wealth, which is not always sure to be the result, or the digging and enlarging the resources of knowledge, and its attainment by proper enactments for that purpose, which is sure to produce, not only physical or temporal wealth, but that moral wealth which gives the only *certain enjoyment* to the former? Is it the fact, that the world worships mammon, the God of man's creation, with far greater devotion than that which it grants to the great God of all creation, and of every blessing, including mammon? Alas! it is to be feared that this is too true. Too true, as it regards the people of the *Empire State*! When I look back a century, and view the plain and economical edifices in which our fore-fathers worshipped, and place them side by side with those of the present day, I am almost constrained to exclaim, that the Christian has made a most successful pilgrimage to Eldorado; and, instead of expending a share of the proceeds thereof, as directed by the high Court of Heaven, in relieving the needy and distressed in

community, it has been lavished upon proud and ornamental structures for the worship of the Most High. Again, where has there ever been so great a tide of emigration to any country, as to California, all seem to rush, as with electric speed, to run the risk of bleaching their bones upon its golden sands. Were *one-half* the homage paid to permanent mental wealth, that is offered to that which is perishable, we would soon see the common schools become, emphatically and *de facto*, the "people's colleges." Now, under the present state of things, if we obtain for our children, an education that approximates to our desires, we are obliged to send them away to some high school or academy. Many are unable, and all are unwilling to do so; but we have no other alternative; and many are the crags and shoals that border on this perilous coast; and many a noble and promising youth has rightly dated the ruinous wreck of his boat from this voyage. How can we ever expect to see haughty aristocracy crippled, when wealth alone, is capable of obtaining a good education? How does the State know but its future, very best citizens, are now clothed in, what people act as though they considered, the *criminal* rags of poverty? The Saviour was *poor*—the son of a *carpenter*: hence, his rejection by the Jews. He did not answer their proud, wealthy and grand expectations. How many a miniature President and Governor may not now be found under the half-clad form and sun-burnt skin of youthful, virtuous poverty? In fine, when will the happy moment arrive when the people of this State will see and feel as they ought, the priceless value of a *good free education to all her children*? When this is done, then will the people travel in the way in which the "Father of his country" desired they should, when he said to them, in his last legacy, "Promote, then, as an object of *primary* importance, institutions for the *general diffusion* of knowledge."

CLINTON, Feb. 5, 1852.

WALTER D. KNAPP,
Town Superintendent.

For the District School Journal of Education.

LETTERS ON HISTORY TAUGHT BY BEM'S CHARTS.

NO. II.

My dear friends, let us take a general view of the Ancient History, as its great features strike our senses from the first aspect of the chart. You will recognize, some of you, what you have often heard me say. It is one of the greatest merits of BEM's charts that they are so *speaking*, that the great lessons of history seem to be brought home to the very senses. At the present moment I like to speak of the great event of ancient time, as the first Greco-Persian war certainly was: because the visit to our country of the great Hungarian will, it seems to me, quicken apprehension to its meaning.

In looking at the representation of the 25th century before Christ, you see that before the time of Abraham, existed eight great nations, China, India, Persia, Babylon, Ninevah, Arabia, Egypt, and Etheopia, whose absolute origin is uncertain as to date; but whose civilization at that early period is beyond all question. I think I shall write a letter about each of these nations, giving something of an outline of the discoveries made by means of their monuments, yet extant, and in these days first brought to the senses of the civilized world, together with inferences that must be drawn respecting the earliest civilization. In America especially, little is it realized, that four or five thousand years since, mechanical arts, manufactures, and commerce were in a condition vying with the present condition of these interests in Europe and America. I believe some people have some fear lest these facts being known, should mislead minds into some doubts respecting the necessity for that interposition of the Divine Providence, which called Abraham, and educated a peculiar people by the daily bread of symbolic teaching, in a sensible leading. But this is idle, and a want of faith besides.

Another and deeper meaning of Abraham's call, than any which it has been our habit to consider, would be seen and felt, if it were fully realized that he was called from the consolidating society which the tower of Babel symbolizes, a society founded and growing upon false principles, but which yet involved within itself the activities of human genius, and in fact, all of truth and nature, but that highest truth which commands nature, and seems almost antagonistic to reason and nature, though, in fact, it is only the perfection of both, (as Coleridge has defined Christianity to be.)

The truth is God's best gift to us, and even the most painful facts are the quarry out of which we are to erect our life. Pity it is that many things are true. Woe to those by whom offences have come; but these offences have come, these pitiable things were and are true; and now what is the God guided spirit of man to do with them? Surely to make them stepping stones of progress, and not leave them to be stumbling blocks, foolishly denying that they exist. The tower of Babel was built high towards the sky, before the Lord God descended to see what the children of men had builded; but when he came, and by the breath of His mouth scattered the builders, it was manifest that by the very delay of this act, was the monument raised to the *bad eminence* of serving as a warning beacon to the nations of the great truth, that there is but one First principle, and that that will tolerate no other Gods before it.

But I must not say more on this point now. I would have your eye pass from the representation of the 25th century before Christ, down two thousand years, to the sixth century. You observe that in the interval, the splendid era of the Brahminical Empire,

and of Egypt, and consequently of Etheopia, have passed by.

The old Assyrian Empire, the Babylonian, and the old Persian, each of which united all those parts of Asia which lie west of the Indies, have had their acme, and gone through revolutions, and then broken into fragments, each fragment of which also afterwards had its day, while during the same period the chosen nation rose and fell; but that in the last half of the sixth century before Christ, all were gathered together again, under Cyrus and Darius, the last of whom consolidated these into one vast empire, and so arranged their resources and their millions of population, that all were centralized in him, who, by means of their commercial relations, drained the world of its wealth, from China to Guinea, as the commercial processions on the walls of Egyptian temples, show, even to the eyes of the present time. What a tower of Babel was that, out of whose upper story Darius Hystaspes looked! What is the Czar of Russia at the present day, to what the great King was at the commencement of the fifth century before Christ? And now observe, in the 9th or tenth years of the same sixth century, which saw the top stone laid upon "this city and tower," the representations of facts isolated from each other, in which lay the germ of revolutions that were indeed crises of the human race: the development of the Republic of Athens, by the driving away of the Pisistratides, and that of the Republic of Rome, by the driving away of the Tarquins. But more especially would I speak at this moment, of Athens, and its movement in aid of the Ionians; consider its small territory, its divided national life, its small commerce, its poverty of gold and of numbers. What madness would it have seemed to a reflective considerate person, that that small state of Athens should take up the cause of the Ionian Republics, and defy the great King, as it did do however 504 years B. C. It was but a small affair for Darius' generals to put down and reduce the revolted colonies again to a show of obedience; it was hard work for Darius to "remember the Athenians"; it was a mere boy play for Xerxes, with his millions, to make a progress through Greece, to take earth and water from its inhabitants; what was the whole Grecian Army, with its three hundred Spartans, pledged at their mother's parting, to return on their shields if not carrying their victories? It was only a three day's affair, and then were they not dispersed, and the more obstinate three hundred annihilated? Was not fair Attica laid waste, and its temples destroyed? and did not Xerxes find that the Athenians, at the report of his coming, had deserted their firesides and alters? Why this can be no contest surely; it is simply the putting down of a petulant child by its all powerful papa.

Such might have been the paragraph of the conservative newspaper of that day, had there been such

organs then; and the liberal editor who should have said, but wait a little, friends! let us have a short discourse upon principles; and ask what is the principle of this vast power of Darius; is it not possible that the formidable chains of diamond and golden wealth, which bind the ends of the earth together, and fasten all the nations to the barbarian's throne, may prove a rope of sand? Is it not possible that out of the little republic may go forth a fire which shall pass like the lightning through all the mass of material power, and leave it black charcoal and white ashes? Would not an editor so speaking have been laughed at then?

But it is a tale that is told! Even so it was. In one half century "the little stone that was cut out of the mountain with our hands, had filled the whole earth." Athens, from its hill whereon stood the Parthenon, looked down on the overthrown tower of the Persian strength, and in the persons of its noblest sons, disdained to pick up the fragments of that old splendor. Its Aristides was buried at the public expense; even its half mad fanatic, Diogenes, was free to ask its Alexander the Great to stand out of his sunshine, as the greatest boon he could confer.—Think of Athens in the fifth century, with its heroes and statesmen, its sculptors and architects, its historians and lyric poets, its great tragic poets, and its old ideal comedy, the schools of philosophy that were germinating in its Socrates; think of it from its martyrs of liberty at Marathon and Thermopylae, to its martyrs of truth in less than a century afterwards, and wonder that in another age, when the principle of liberty has become new, consecrated by being made the element of a divine life, which only in free institutions can have development, there can be men so ignorant, so stupid, and so base, as to fear that the UNITED STATES OF AMERICA should be worsted in a struggle with the Czar of Russia, when the gage of battle is such a prize as the FREEDOM OF EUROPE!

ELIZABETH P. PEABODY.

For the District School Journal of Education.

USES OF PHYSIOLOGY.

NO. I.

This is the department of science which treats upon the uses of the human body. The body exists between the mind and the external world. That is, the external world acts through the body upon the mind. The mind acts through the body upon the world, both inanimate and animate.

In order, then, to enjoy the world in its action upon us, and in order to use world, by acting upon it, we must understand the nature of the body, and how to arrange, act upon, and use the various parts of it to the best advantage.

NO. II.

Had physiology been correctly understood by those present at the recent accident in New York, many a

child might have been restored to its distracted parents, who would thus have been impressed in the most powerful manner, with the utility of knowledge—with the utility of public education.

If we can believe the testimony before the Coroner, many died from suffocation; if this were the cause, they were not dead when extricated—life was only suspended, and animation might have been restored. The pressure was, doubtless, so great that the act of respiration could not be continued. Now, it is a well known fact, that when, by drowning, this same inability to breathe the pure air has been produced by another cause, life has been restored after much time has elapsed. When taken from the water, and from the place of suffocation, the state of two persons is nearly the same; the suffocated person, (so called—the drowned person is also suffocated,) is the more fortunate; he has been in air which does not remove heat so rapidly as water. The same things are of course to be done for each; 1st, to prevent the farther escape of heat, and to add heat if possible; 2d, to cause the circulation of the blood by judicious rubbing, &c.; 3d, to cause respiration; in respect to all of which, the best treatment, &c., see Lambert's Physiology.

One thing is to be observed,—let the treatment be gentle and in accordance with common sense and a cool judgment. Do not roll a person on a barrel, and do not, by any means, obtain or use a pair of bellows. The most common principles of physiology would condemn this.

For the District School Journal of Education.

EVERY CHILD HAS A RIGHT TO A GOOD PUBLIC EDUCATION.

It is not because a person is poor that he can, with propriety, claim of the public a good education for his child. It is not a gratuity which the public may or may not grant, as its benevolence induces or its selfishness withholds. Though a man be as Cressus, rich, and his neighbors poor, he can, by right claim of them, that in common with him, they shall defray the expense of the education of his children; though he has many children, and they none at all, the right is the same. Shall a man then say he does not wish to have his children educated at the expense of his neighbor? Or again, shall a man say that the law compels him to give his money to educate his neighbor's children, &c.? Then the right of the thing is not understood; as well might a man say he does not wish to drive his team over a bridge built by the county or town; as well might a man say he was obliged to give his labor upon the roads to his neighbor.

The right arises from this: every child is to a certain extent, the child of the public; of him the public will require certain duties—to fit him to fulfil these is, therefore, the duty of the public. From him the public will derive certain advantages; it is, there-

fore, under the most powerful obligations to fit him to yield them. The father of a child is under obligation to educate the child in respect to all those things which reflect advantages upon the child itself. Is it said that the child will be happier if educated to properly perform all its duties toward society, and therefore it is the duty of the father to thus educate the child? This does not exactly follow. It is the duty of the father to see that the child is thus educated; but it is not his duty to be at the expense of it. It is his duty to see that the public educates the child, and pays the expense of educating the child in respect to its public duties. For it is evident enough that the recipient of benefits should pay the necessary expense. Scorned then be the idea that public schools are a kind of benevolent institutions, instituted for the benefit of the poverty of the land. No, viewed aright, it is a privilege to the public to have the educating of children. Nothing adds so much to the happiness and prosperity of a society as a well educated people. If our hearts glow with gratitude, when we see the maturing wheat clothe our fertile fields, and rejoice because we hope soon to enjoy the well ripened fruit, how much more shall we be glad when, in our well educating schools we see the youth ripening into manhood, soon to bless us by their refining influences, and not less, our children and friends adorning society, and handing down our institution, improved by their care, to the remotest generation. Nothing repays culture so well as boys and girls. It is a blessing to society, therefore, to educate them well—

THE DUTY OF THE PUBLIC SCHOOL TEACHER.

If what was said be correct, it follows clearly that the especial duty of the public teacher is to fit children to become members of society.

If, by spending a whole session, a teacher could change one single boy from being badly inclined, to a path of rectitude, and induce him to act independently upon correct principles, he will benefit the district more than by all the intellectual knowledge he could possibly give the whole school. The value of services, as a public teacher, he may settle in his mind by asking, at the close of the term, how much better members of society will those children be for the care I have taken of them? To accomplish much in this way, the teacher must, of course, set a good example. His conduct and deportment should be of the noblest character.

The discipline of his school must be adopted and maintained, with reference wholly to this end—the effect on the scholar, as it respects making him a good member of society,—of that public which is defraying the expense of his education.

No matter what time or thought it may take—no matter what else must be set aside—nor how many must be passed by—every thing must be considered insignificant, compared with making a child a good member of society. The public teacher is paid for

this—indeed he will be twice paid,—he will be paid by the money—the love, the gratitude of the public; he will be paid by the thrilling internal satisfaction of his own mind, for there is no deed more worthy, or more noble, than making an unfortunately tempered or educated child, a good member of society, a cause of happiness to himself and to others, who else had been a bane to himself and everybody who surrounded him. Never, then, let the intellectual doings of a child be looked upon as superior to social worth.

If marks of merit be used, always let those which indicate cultivation of the disposition take the precedence. Make the pupils understand that there is a higher education than that of the intellectual powers; that a man is not a great man without he is a good man. So enforce this by precept and example, that we shall no longer find vice and scholarship in the same man—but intellect, refinement and goodness always going hand in hand; let them be synonymous terms. Teachers, this task is yours; your hand is upon a powerful lever, and what we would wish society to be it seems to me that you can make it.

T.

For the District School Journal of Education.

The Noblest Object for the Regard of the Legislator.

This is, without doubt, the department of Public Education. By advocating the interests of this, he advocates the interests of the whole community, and especially does he support the rights of those who cannot advocate their own. In nothing, then, can he exhibit more true patriotism; in this case also, as in every other which regards the public good, he supports, in the most powerful manner, his own interests.

In what way can a legislator claim or expect so large a reward as for his efforts in favor of public education? He advocates interests which have no opposing interests which dare speak—he advocates interests which lie deep in the warmest part of every parent's heart—he advocates the interests of those who are growing up to be the public, and whose opinions and feelings will control the estimate which society forms of a man. Where is the man who ever lost favor by sustaining the cause of public education? Where is the man who has not been exalted to the highest degree by espousing this glorious cause? Did not MANN promote himself to the highest degree in the affections of the people, while he advocated, what is emphatically the cause of the people? Did he build himself higher by leaving it, or does everybody feel that he has fallen? What gives HENRY BARNARD his name, his esteem, his influence? Why did we all so love the lamented PAOR?

If, then, a legislator were a mere selfish demagogue, which God forbid any legislator should be.

what could he do to gain his ends, so well as to continually make the department of public education his hobby? Nothing would answer so well except that to be truly powerful in connection with that cause, a man's heart must be in it. No superficial interest will do. The man who advocates the cause of children must love them and their interests,—he must love the public good,—he must love to enquire into the necessities of our schools, and to devise means to meet and relieve them. Then shall he be great among the people; the children shall learn to love and honor him, and when he needs their grown up aid, he shall not be obliged to beg for it, but he shall be seized by those who love him, and bourn upon their shoulders shall he be exalted to the high honor he so justly merits.

T.

Things are Valued by their Rarity.

This is the criterion by which we measure the value of gold. The value of the diamond would be almost nothing if as common as most stones; indeed the value of the largest diamonds depends entirely upon its scarcity. If this be the criterion by which to value things, then is time the most valuable of all things—but a single moment of it is in the world at a time,—it must be instantly seized and used, or it is gone, and gone forever—wasted,—entirely wasted. If used, it never is gone; what is done in it tells on us for all time. Invest a moment of time as it is with us, and it is permanently ours; it is at compound interest. Let it pass, and it is not only gone, but all the offspring which it would have yielded to us,—let it pass, and it can never be “made up”; every subsequent moment will have its own uses. Wish not for time—use all that we may have, and every man will have just enough.

L.

For the District School Journal of Education.

THE WORLD IS PUBLIC PROPERTY.

Yes, reader, nine-tenths of the world, at least, is public property; it is yours and mine if we only know how to enjoy it, which is in the true sense of the term, to possess it. To pay taxes, keep up fences, and be both ered with a thousand other troubles, is only to own property politically not really. Does John Jacob Astor own the noble structure which bears his name, in New York; he moulders in the grave. The new-boy, with tattered clothing, as he looks with pleasure at the beautiful architecture displayed in that edifice, is each day its possessor,—a possession which, by its enjoyment, exalts him, while it debars no other from a similar possession. He is not the recipient of the rent,—truly not,—but whoever is must invest it in something,—some other building, which by its adapt- edness, shall please every properly educated member of the public.

Properly considered, all mankind, reader, are laboring for you, not as slaves toil for a master, or even as the servant for his employer, but, far better, striving, with well-directed, intelligent industry, each for his own advantage, they are all adding to the resources of happiness, which you ought to be capable of enjoying. Put away envy then, nothing is gained by it; it makes a man unhappy, and prevents him from seeing the rich stores of happiness he can enjoy if he will. How can a flower garden be enjoyed?—How enjoy the beautiful fountain your neighbor has erected in his garden? Is it not by looking at it? Have you not that full privilege now? Wish not for it then in any other sense than is proper,—but devote your energies to produce something neither you nor he now has,—but which, when produced, shall be a source of pleasure to you both. When you pass yonder wheat field be glad that such an abundant source of physical happiness to man or animals, is the bountiful product of the earth,—then do you take a crop from the field each time you pass.

Since, then, however selfish a man may wish to be a large part of his efforts must accrue to the public, since he can only profit in common with them, in respect to a great part of his expenditures,—since he must invest a large part of his incomes in what is truly, and whether he wish it or not, public property. What can he do which shall be so useful to the public, or give back to him so much, as investments in public schools? If he say his property has been absorbed and vanished, it is not true; when expended on public schools it refines society, and exalts the intellectual and emotional characteristics of society; his property exists yet in as tangible a form as if it were in railroad stocks.

Teachers, show these things to your pupils, it will raise their minds to nobler aims. First, let your own minds be actuated. Rich and poor are conventional terms, wrongly applied; he is truly rich who knows how to enjoy the gratuitous bounties of our Creator, found in such profusion on every hand; he is most miserably poor who thinks the end of life is to heap around him so much gold; he is most miserably poor who thinks that happiness consists in the possession of things to the exclusion of others; such feelings must make a man unhappy. If such a man could, as he would wish to, gather all the blessings of the earth to himself, he would find himself like a man who would concentrate all the rays of the sun to a focus within himself, they would only burn; while now scattered over every part of the earth's surface, each region teems with abundance of its own kind, by exchange each part is blest with the varieties of all.

Teach the child these things, and make the boy a better man,—the girl a better woman. Teach them by a thousand examples; teach them that the beautiful dress which the girl wears, is more ours than hers, if we do not envy her; teach the boy that if he be glad his companion has an apple to eat, he possesses it in common with him who eats. Teach them these things, by line upon line and precept upon precept, and thus fulfil, with faithfulness, your high calling, and your duty as influencers of society.

T.

AVERAGE TAXATION.—In England the taxes are equal to ten dollars a head for the whole population; in France, seven dollars and a-half; in Holland, eight dollars; in Belgium, five dollars and a-half; in Spain, five dollars. Taking the comparative *wealth* of these countries into the account, England is *less* heavily taxed than any of them.

EVILS OF IGNORANCE.

The direful consequences which astrology has so often presaged from the positions of the planets, and the sway that these presages have exerted over the human mind, are illustrative of the effects of ignorance. When that mania was at its height, in 1179, all the Astrologers,—Orientals, Christians, Jews, and Arabs,—concurred in the announcement of a grand conjunction of all the planets, both superior and inferior, to take place in the month of September, 1186, when as a consequence, the destruction of all things was to be consummated by the violence of winds and tempests. Through the influence of these pretended prophets, and the ready credulity of mankind in stellar influence and agency, the tenor of this prediction was spread far and wide; and the seven years, during which the fulfilment was waited for, were years of lamentation and horror throughout Europe.

Even three hundred years later than this, when a prediction was put forth by one Stoeffler, a German Astrologer, viz: that in 1524, there would be a conjunction, at the same time, of three superior planets, in the constellation Pisces, in consequence of which a general deluge was to follow,—this absurdity experienced no lack of public credence. On that occasion the consternation was so great, that many who resided near the sea, or upon rivers, abandoned their houses, and sold for mere nominal sums, their lands and their moveable effects; while others assiduously applied themselves to the preparation of boats, wherein to escape; and others still, withdrew for safety, to the adjoining mountains.

UMBRELLAS.—It is not a hundred years since a very eccentric Englishman, named Hanaway, having returned from his "Travels in the East," (the record of which is still preserved in voluminous quarto form, with that title, in some old libraries,) appeared in the streets of London, on a rainy day, (it does rain in England *sometimes*;) with a queer notion imported from China, in the shape of what is now called an umbrella. It was the first ever seen or used in England, probably the first in Europe. It attracted such curious and indignant notice, that the eccentric Jonas was soon surrounded by a furious English mob, and was badly pelted with mud and other convenient missiles, for his presumptuous audacity in thus attempting to screen his head and figure from rain, which all true born Englishmen, from time immemorial, had allowed to beat upon them without resistance, as an "inevitable visitation" from the power above upon all who choose to leave the shelter of a roof in a storm or shower. The incident made a noise, and, in spite of ridicule, the "outlandish, new-fashioned notion" began to take "mightily" with the extensively bedrizzled people of England; and as the new machine was found to be as effective in protecting the person against the rays of a summer's sun, as against the falling rain, the learned condescended to borrow a name for it from the Latin diminutive form of "*umbra*," a "shade"—"*umbrella*," a little shade. Poor Jonas Hanaway's innovation, so unpopular at first, merely shows what a disadvantage it is to a man to be a few years "in advance of the age."—*N. Y. Day Book*.

Instead of looking up with envy, we should look down with gratitude. For every dozen who are better off than you are, there are ten thousand that are worse.

BOOK NOTICES.

THE LIFE OF LOUIS KOSSUTH, GOVERNOR OF HUNGARY, including notices of the Men and Scenes of the Hungarian Revolution, with an Appendix, containing his principal speeches. By P. C. HEADLY. Auburn: DORR & MILLER.

The name of Louis Kossuth, Governor of Hungary, champion of European liberty, the pure patriot, the released captive, the wandering exile, yet *toiling patriot still*, the unequalled orator, the man of the age, is familiar to every child from the Arctostock to the Rio Grande. But his *history*—the accurate story of his life—is not so familiar, although it should be; and now that these *Harpers, of the West* have provided the means, who will not lay hold of them? Who can be ignorant of the great Magyar's life, and hold up his head like an honest man? This work contains, not only a clear and succinct history of the Hungarian chief, but a full report of his principal speeches, both in England and America. It should be in every library.

Those enterprising publishers, GEO. H. DERBY & CO., have issued two very interesting volumes entitled, "Sir John Franklin and the Arctic Regions," and "Daring Deeds of American Heroes." Too much praise cannot be awarded for their style of printing, and appearance generally, while their contents are calculated to please all classes of the community. Every thing at this time, relating to the Arctic Regions will be read with avidity; and when will the American people cease to remember with gratitude and pride, the daring of her heroes, from the battle of Lexington down to the close of the Mexican war?

PUTNAM'S HOME CYCLOPEDIA, in six volumes, each complete in itself; comprising the Hand-book of Literature and Fine Arts, Hand-book of Biography, Hand-book of the Useful Arts, Hand-book of the Sciences, Hand-book of Geography, and Hand-book of History and Chronology.

This Cyclopaedia, the Hand-book of history and Chronology has recently been placed upon our table. It is a volume of about 700 pages of historical facts, dates and memoranda, condensed with so much skill and judgment as to afford a complete and intelligible index of events. It is a little library in itself, a complete encyclopedia of the most important dates.—George P. Putnam, 155 Broadway, New York.

FOURTH READING BOOK OF THE STUDENTS SERIES, by J. S. DENMAN.

This work just published by Pratt, Woodford & Co. No. 4, Cortland St., New York, contains a variety of original and well selected pieces in prose and poetry, designed for advanced classes in public and private schools. The lessons are of a high literary character, a pure style, entertaining and instructive, and well calculated to impart to the reader an elevated tone of moral sentiments. This is the Fourth book of a series

which appears to be rapidly gaining the approbation of discriminating parents and teachers, to which their merits evidently entitle them.

SANDER'S AND MERILL'S ELEMENTARY AND ELOCUTIONARY CHART, designed as an accompaniment to Sander's Series of Reading books, for the use of Primary Schools, Academies, Institutes, Seminaries, Colleges, &c.

This chart appears to be well adapted to the purpose for which it was designed, and it will evidently prove highly valuable to teachers in imparting to their pupils the principles of reading and speaking. It is very large, printed in good type on an excellent quality of paper, with a cloth back, mounted upon rollers and sold at the low price of \$2.50. For a more complete description of this beautiful chart see advertisement on another page.

How Malaga Raisins are Made.

As soon as the grapes begin to ripen, the vine dressers pass through the vineyard, and cut the clusters off from the vines, and leave them on the naked ground, turning them over daily, until the heat of the sun above, and the warmth of the earth upon which they lie, have baked and dried them, when they are gathered up, put into boxes, and are ready for use. This is all the wonder and mystery there is in preparing this delicious fruit. To my inquiry, why they did not place leaves, or some clean dry substance of the kind, upon the ground, for the fruit to lie upon, I was told that the naked ground was much better,—that, in fact, the fine flavor of the fruit was dependent more upon the warmth of the earth, than the more external heat of the sun. Care has to be taken, however, that the fruit does not get wet while undergoing this process; but as it seldom rains during the summer, or vintage, in this country, it is very rarely that the fruit has to be taken up before it is dried.—The vintage, or season for gathering the fruit, commences about the middle of August. In April, vine dressers are busily engaged in hoeing and digging and hilling them up, very much as farmers in the States do their corn, potatoes, &c. They use for the purpose, hoes resembling a pick axe, excepting that the one side has three long prongs, with which they loosen the earth very effectively. The soil generally resembles a light and sandy loam, and does not appear capable of producing scarcely any vegetation.

NEWSPAPER ON SILK.—In Pekin, China, a newspaper of extraordinary size is published weekly, on silk. It is said to have been started more than a thousand years ago—somewhat earlier than the one under the patronage of the "good Queen Bess." An anecdote is related to the effect that, in 1727, a public officer caused some false intelligence to be inserted in this newspaper, for which he was put to death. Several numbers of the paper are preserved in the Boys' Library at Paris. They are each ten and a quarter yards long.

Brydone the traveller, in his old age, heard his own adventures in Sicily, read aloud by his family, and quite unconscious that those were the scenes which his own eyes had seen, and that his own lively pen described, declared, "that it was all very amazing, but he wondered if it was true!"

MANUFACTURE OF SHELL CAMEOS.—We were not aware of what substance Cameos were made until we were surprised by a friend of ours, Samuel Carter, an amateur artist, belonging to Albany, whose universal genius displayed to our astonished view some of the most beautiful carvings that we have ever seen, made upon the Queen Conch shell. Since then we have made enquiries into the business, and have collected the following facts relative to the art: The shells generally used are those of the Flesh-eating Univalve, which are formed of three layers of calcareous matter, each layer being a perpendicular lamina, placed side by side. The kinds which experience has proved to be the best for the purpose are the bull's mouth, the black hemlet, and the queen conch. The first is allowed to be the best. The art was confined to Rome for near half a century, and to Italy until the last twenty years. The first cameo made out of Italy, was by an Italian in Paris, and now about 200 persons are employed in making cameos in that city. The number of shells used annually, thirty years ago, was about 300—the whole of which were sent to England, the value of each shell in Rome being about \$7. The number used in France last year was 100,500, in value (shell) \$44,800. The average value of large cameos made in Paris, is about one dollar twelve and a half cents each. The whole value of cameos made in Paris last year, was about \$200,000. In England not more than six persons are engaged in the trade. In America about the same number; but Yankee genius, as in the instance to which we have adverted, has entered the field of cameo art, and soon we shall be provided with republican gems, carved with republican hands, to deck the bosoms of our republican girls.

NOBLE SENTIMENT.—This is an agreeable world after all. If we would only look at the subjects that surround us, in their true light, we should see beauty where we behold deformity, and listen to harmony where we heard nothing but discord. We are members of one great family; we are travelling the same road, and shall arrive at the same goal. We breathe the same air, are subject to the same bounty, and we shall lie down upon the bosom of our common mother. It is not becoming, then, that brother should hate brother; it is not proper that friend should deceive friend; it is not right that neighbor should deceive neighbor. We pity that man who can harbor enmity against his fellow; he loses half the enjoyment of life; he embitters his own existence. Let us tear from our eyes the colored medium that invests every object with the green hue of jealousy and suspicion; turn a deaf ear to scandal; breathe the spirit of charity from our hearts; let the rich gushings of human kindness swell up as a fountain, so that the "golden age" will become no fiction, and islands of the blessed bloom in more than "Hyperion beauty."

A POETICAL GEM.—When the cold wind blows, take care of your nose, that it doesn't get froze, and wrap up your toes in warm woolen hose. The above, as we suppose, was written in prose, by some one who knows the effect of cold snows!

Industry is not only the instrument of improvement, but the foundation of pleasure. He who is a stranger to it may possess, but cannot enjoy; for it is labor only which gives relish to pleasure. It is the appointed vehicle of every good to man. It is the indispensable condition of possessing a sound mind in a sound body.

How to Cure the Catarrh.

When a person has taken cold it is economy to make a business of getting rid of it at once. If he choose, this can speedily be accomplished without the aid of medicine. To do this the patient must keep himself comfortably warm both day and night. If the attack is severe he should keep within doors. He must rigorously abstain from drinks and solid food; gruel or mush, made of wheat, rye or corn meal, is the best diet. The demands of appetite must be totally disregarded. A single indulgence may retard the cure for days. In addition to this, let him apply tepid water once a day to the entire surface, using vigorous friction at the time. A few days of strict adhesion to this simple prescription will remove the worst form of catarrh; no half-way process will be effectual.

The above is the result of much experience; and yet I have no faith that one in a hundred who read, will profit by it, while "humbag" can be procured for one dollar a bottle, and the morbid cravings of appetite left unrestricted.—*Boston Trav.*

The celebrated Dumas affirms that the English strive against, and vanquish Nature herself. "They have produced dahlias that smell like pinks, cherries without stones, gooseberries without grains, and they are now making oxen without legs. Behold, for instance, those of the county of Durham, soon they will have no joints at all. Thus it is with the fog. There was no fog at Gibraltar before it belonged to the English; but the English were accustomed to a fog, they missed it and they made it."

If a tallow candle be placed in a gun, and be shot at a door, it will go through without sustaining any injury; and if a musket ball be fired in water, it will rebound, and be flattened as if fired against any hard substance. A musket ball may be fired against a pane of glass, and if the glass be suspended by a thread it will make no difference, and the thread will not even vibrate. Cork, if sunk 20 feet in the ocean, will not rise, on account of the pressure of the water. In the Arctic regions, when the thermometer is below zero, persons can converse more than a mile distant. Mr. Jameson asserts that he heard every word of a sermon at the distance of two miles, on a very still day, with perfect distinctness.

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